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Theme

Philanthropy can be broadly defined as love for humankind. It is derived from the Greek words '*philos*,' which means love and '*anthropos*,' which means humankind. A person who practices philanthropy is called a Philanthropist. Philanthropy is a desire to promote the welfare of others, expressed especially by the generous donation of money, land or assets to good causes. The purpose of Philanthropy is to improve the wellbeing of humankind by preventing and solving social problems. Since ancient times, India has witnessed various forms of giving that are individual, family-centric, formal, informal, religious and secular in nature. For centuries, the wealthy-prosperous landowners, aristocratic families, wealthy industrialists have made charitable contributions to improve education and alleviate local social problems such as poverty, hunger, and disease.

Philanthropy is practiced for different reasons. Some reasons are kindness and concern for the common good. Whereas some people use philanthropy as a way to gain recognition, prestige, and power while others view philanthropy as a way to gain the favour of the gods. It is believed that in most societies, religion shapes the value system and motivates giving. While the form and nature vary with religion, region and culture, all major religions include the concept of charitable giving or Philanthropy. For many people religion becomes a motivation for involvement in Philanthropy. References to philanthropy can be found in the Koran, Bible, and Torah and in the teachings of many other religions and cultures, including Buddhism, Jainism and Hinduism. For generations, religious beliefs have influenced the way people think about and participate in philanthropy. The religious motive for giving seems to imply that philanthropy is not performed necessarily to change the course of an unfortunate recipient's life, but rather as the giver's way of adding onto his/her life-after-death balance sheet. However, the Christian understanding of philanthropy or charitable giving is very broad and captured in the all-embracing statements, such as, "love for neighbour" and "whatever you do to the least of my brothers and sisters you do it unto me" (Matthew 25: 40). Christianity has a long tradition of Philanthropy that is rooted in the theological concept- love for others.

Christianity is said to have been introduced in India in the first century by St. Thomas, one of the twelve apostles of Jesus Christ, who might have landed on the Malabar Coast in AD 52. Christianity is the first foreign religion to be introduced to the natives of India. The Christian faith and practice existed in India centuries before European colonization. It is today the third largest religion in India, making up 2.35% of the total population of India. Though Christianity has been present in India for close to two millennia, the population of Christians in India is very tiny. Christians are a small minority community in India, but their contributions in the field of education, culture and languages, health care, social services, administration, tribal welfare and development, environmental conservation, etc are significant and well known.

The expansion of Christianity in India dates from the Portuguese conquests at the close of the 15th century. When the first Christian missionaries arrived in India, they showed concern and practiced Philanthropy by providing the people with the materials and knowledge needed for survival. It was a very important time for philanthropy in India. The Christian missionaries saw India as a source of new philanthropic opportunities. These philanthropists wanted to provide the Indians with education, religion and all the institutions of civilization. They also viewed the conversion of the native Indians to Christianity as an opportunity for religious philanthropy. Until the 19th century, the Catholic Church Philanthropy in India was focused on religion and morality. Gradually the philanthropic works of Christian missionaries spread all over India. Bombay being the commercial and financial center of India, the philanthropic activities of Missionaries reached Bombay. With the official establishment of the Catholic Archdiocese of Bombay by the missionaries on 1 September 1886, the philanthropic works carried out by the Archdiocese of Bombay increased rapidly. The Church-based philanthropy continued to grow with a secular perspective in philanthropy. Over the period of time the Catholic Church in the Archdiocese of Bombay began to play proactive role in social reforms.

Modern Indian Philanthropy is rooted in the pre-industrial philanthropic tradition, which was largely motivated by religion and still displays some of its characteristics. Philanthropy offered a way of gaining social status. Most charity was confined to one's

own community, caste and religion. However, this tradition saw a shift in the beginning of the 20th century, with industrialization and the freedom struggle acting as catalysts. This period marks the beginning of modern Philanthropy in India. Industrialization influenced Indian philanthropy in several ways. It extended philanthropic giving beyond the traditional boundaries of city, caste, community and religion. This period also changed the underlying motivations for philanthropy. The activities of Christian missionaries and the introduction of Western education exposed Indian society to new ideas which changed the values and outlook of Indians. Philanthropy became more secular, more institutionalized and more inclusive. Philanthropic giving became more strategic and increased exponentially, with the addition of a large number of high net worth individuals and corporate. As a result Philanthropists in India, particularly in Bombay went about building some of the most important social and religious institutions. Many began helping the Church in Bombay in its philanthropic works. This period also saw a change in the way charity was dispensed. The newly rich business families began to set up and use trusts for their charitable programmes. The period witnessed a proliferation of trusts, foundations and other Philanthropic institutions. Entrepreneurs such as Tata, Birla, Bajaj, and Godrej made industrial fortunes and created foundations to support a variety of causes, including education and health. The Catholic Church as a Philanthropic institution witnessed significant evolution and moved towards more inclusive and authentic giving. Over the years, it has been expanding its areas of support and is diversifying from its initial charitable means.

Importance of the Theme and Significance of the Study

The Catholic Church has a long and continuous history of providing services, ideas, and shaping the outlook of the society. Since the arrival of Christianity in India, Indian Christians have contributed significantly to the country in every possible sphere. Christians have been an integral part of the freedom struggle and also members of the Constituent Assembly; they have been ministers in the Central and State Governments, Governors of States, members of the Judiciary and of other Constitutional bodies of the nation. The contribution of Christians to the field of education and medicare is legendary.

Some of the educational institutions of excellence are managed by the Christians (as is evident from the leading surveys in the country recently). Be it in academics or research; in literature or in sports; in the promotion of local cultures or the development of languages; in media and the arts, the Christian presence has always been invaluable. This presence is also seen from the white revolution to the green revolution; from botany to architecture; from social forestry to the care of the environment.

Christians have worked selflessly for the upliftment of the poor and the marginalized, the excluded and the exploited, the tribals and the Dalits, women and children. In their loyalty to the Constitution, they have been visible and vocal in their stand for human rights of all. Christians have contributed significantly, objectively and with excellence in every field of human endeavour to this great nation! The significant contribution of the Christians to nation-building has come in for praise and appreciation from every quarter: there is no doubt about that. However, there is a need to establish positive as well as non-sceptical outlook towards the Church and its philanthropic works at large. Hence, it is important to showcase the ongoing contribution of the Catholic Community especially in the territory of the Archdiocese of Bombay to the development and nation building of India.

Very few have specifically tried to answer the question as to why Church's brilliance, influence and success is different from those of other organizations and how this small populace managed to gain an upper hand in various sectors of society through its Philanthropic works in Bombay. Given the miniscule size of the Church population in Bombay, past and present, it is unsurprising that there is a limited number of published academic works specifically concerned with Catholic Church Philanthropy in Bombay. This is in sharp contrast to the significant contribution made by the Church in Bombay through its philanthropic activities. And therefore it is essential to research on the topic- The Catholic Church Philanthropy in the Archdiocese of Bombay in 20th Century.

Objectives of the Study

- This study attempts to examine the historical developments of Philanthropy shaped by its socioeconomic context, culture, political ideologies, and industrialization and freedom struggle during the 20th century.
- This research attempts to make a unique and extremely valuable contribution to the underdeveloped study of faith- based institution, the Church and the significant role carried out by the Catholic Church and the Catholic Community in the Archdiocese of Bombay in building the society through its Philanthropic endeavours during the 20th Century.
- It aims to bring to light generous Church philanthropists and philanthropic foundations and their valuable contribution especially in the construction of the religious and social infrastructure of the Catholic Church in the Archdiocese of Bombay and thereby inviting the people of good will to follow their example.
- The research aims to critically evaluate the role of the Church in the Philanthropic works with regard to its motives, credibility, transparency and accountability in the eyes of the society. It also intends to investigate and scrutinize the various strategies, methods and systems followed by the Catholic Church in Bombay to carry out its philanthropic works and the effective implementation of the laws and the policies drawn by the governing bodies for the philanthropic undertakings.

Research Problem and Tentative Hypothesis

The Catholic Church in the Archdiocese of Bombay has been playing a very important role in shaping the society. The Church through its various charitable societies and trusts is involved in very many Philanthropic activities like- running parishes, schools, colleges, hospitals, social service centres, youth animation centres, and rural training activities. All the Church institutions in the Archdiocese of Bombay exist to bring about positive change in the lives of people, especially the poor. The Catholic Church in Bombay has been seeking change that addresses the root causes of social and economic problems. The Philanthropic works of the Church in Bombay are formalized, institutionalized,

professional and strategic. Taking into consideration church's far reaching impact in the lives of people, it is necessary to recognize and study in depth Church's strategies and methods in carrying out philanthropic work in Bombay. Often the philanthropic activities of the Church become the subject of suspicion and paranoia. The Church is often accused of its ulterior motives for engaging in philanthropic activities. Therefore this work will critically evaluate Church's motivations for engaging in the philanthropic work.

The Church is of course not the only institution providing philanthropic work. There are several private institutions and individuals involved in philanthropic work. However, the philanthropic activities of the Catholic Church in the Archdiocese of Bombay have gone unnoticed. And therefore it is essential to acknowledge and applaud the Catholic Church in Bombay for its work. A lot of philanthropic giving towards the Church in Bombay is done informally and thus remains below the radar. There are countless individuals who have been practicing philanthropy and are unknown, especially the local landlords, heads of the community, parish priests, former cardinals and bishops, etc. And therefore it is important to make them known as well as it's necessary to examine the Church's Philanthropic work in relation to the emergence of the local philanthropists with the help of this research.

Tentative Hypothesis

The Catholic Church in the Archdiocese of Bombay in the 20th Century contributed to building the Socio-cultural, economic and educational fabric of the society in Bombay through its Philanthropic Works.

Operational Definitions

Philanthropy: It's a desire to promote the welfare of others, expressed especially by the generous donation of money, land, etc to good causes. It differs from charity, though there is some overlap. Charity aims to relieve the pain of a particular social problem, whereas philanthropy attempts to address the root cause of the problem.

Philanthropist: A person who practices philanthropy.

Christianity: It's a religion based on the person and teachings of Jesus Christ of Nazareth, and practiced by Eastern, Roman Catholic, and Protestant bodies.

Catholic Church: It literally means "universal church." It is also known as the Roman Catholic Church. It is the largest Christian church and the largest religious denomination, with approximately 1.3 billion baptised Catholics worldwide as of 2019.

Archdiocese of Bombay: It's a Latin particular church of the Roman Catholic Church in western India's state of Maharashtra. The Archdiocese serves a total of approximately 506, 976 Catholics in 121 parishes scattered across the Mumbai Metropolitan Region, well known as Bombay. The current archbishop is Oswald Gracias.

Parish: An administrative area having its own local church and a priest or minister.

Catholic Community of Bombay: It comprises of a group of people belonging to the Catholic Church in the Archdiocese of Bombay.

Methodology

The research will be based mainly on Primary as well as Secondary sources. The primary sources will be procured from various Indian Governmental and Non-Governmental bodies like the Maharashtra State Archives, the Church Records (Archdiocese of Bombay), Records of various institutions of the Church in Bombay, contemporary native newspaper reports, etc., Records and private papers belonging to the church, articles published in magazines/newsletters by the Archdiocese of Bombay, and other literature about the Church in Bombay will also be tapped. The other important primary sources will be collected from the chronicles and archives of the Archdiocese of Bombay as well as the various local church institutions in Bombay. Besides these primary sources relevant primary source material, *The Examiner,* a Catholic Newsweekly published in the

Archdiocese of Bombay, India will be of intrinsic value for this research. It also serves as the official news magazine for the Archdiocese of Bombay. *The Examiner* traces its genesis to 1850 till date. The structured interviews and surveys conducted among the Church Philanthropists, beneficiaries of the philanthropic works of the church, stakeholders, etc will contribute to the progress of the thesis.

The most important primary sources for the study of the Catholic Church in Bombay and its contribution through philanthropic works are the archives of the Archdiocese of Bombay. Along with these, the private papers and collected works of the important leaders who made significant contributions in the Church based Philanthropy may throw a light on the topic of study. To mention a few important leaders- Archbishop Joaquim Lima S.J. and Thomas Roberts S.J., Cardinal Valerian Gracias (1st Indian Archbishop), Cardinal Simon Pimenta, Bishop Thomas Dabre (Present Bishop of the Diocese of Poona), Cardinal Ivan Dias, Msgr. Hilary Rodrigues, Cardinal Oswald Gracias will be studied. Since my study pertains to the contemporary topic, I will also have recourse to sources in the form of oral history.

As far as Secondary sources are concerned, books can be divided into two groups: those that have been written by Western scholars about a particular aspect of church in Bombay and those that have been written by Christian or Indian scholars. A visit to libraries at Bombay such as Asiatic Society of Bombay, Bombay University Library at Fort, Jawaharlal Nehru Library at Kalina, K R Cama Oriental Institute Mumbai, Heras Institute of Indian History and Culture Mumbai, J N Petit Library and David Sassoon Library at Fort, Bombay will be of immense use for the research. The libraries at St. Pius X College, Goregaon Bombay (Diocesan Seminary) and Jnana-Deepa Vidyapeeth (JDV), Pune will be accessed.

Tentative Scheme of Chapterisation

Introduction

The introduction to the thesis will give a brief overview of the theme and its significance in contemporary times. It will attempt to justify the area of research, the title, time frame, scope, and rationale of the study undertaken. It will be a concise presentation of the

research statement (hypothesis), capturing the essence of the study, and delimiting its boundaries. It will provide a literature review and a precise methodology and theoretical framework. The method may loosely be categorized under the deductive method, where the conclusions will be based on analysis of substantially large corpus of materials from various sources.

Chapter 1: Situating Philanthropy in the 20th Century and its Historical Development

Philanthropy has its own unique organic evolution, shaped by its socioeconomic history, culture and political ideologies. Since ancient times, India has witnessed various forms of giving that are individual, family-centric, formal, informal, religious and secular in nature. Philanthropic giving promotes social change and deals with the root causes of social ills. This chapter will give a basic knowledge of philanthropic sector and its historical developments over the years. It will bring to light the role of industrialization and freedom struggle and their impact on the Philanthropic giving. This chapter will engage in comparative study of Philanthropy during pre and post colonial period. It will also shed light on practice of philanthropy in various religious systems.

Chapter 2: The Catholic Church Philanthropy in Bombay: History and Tradition

This chapter will describe in detail the rich history and tradition of the Catholic Church in the Archdiocese of Bombay. It will highlight the fact that Philanthropic activities in the life of the Church are not a new phenomenon, but rather it is ingrained in the culture and tradition of the Church. The Church in Bombay is very powerful and influential organization. It has a more than four centuries old history. It will show how gradually the Church in Bombay grew in its philanthropic works. It will lay emphasis on the meaning and mission of Philanthropy in the Catholic Church. It will show the Catholic Church in Bombay as a Philanthropic institution. It will elaborate Catholic Church's understanding of philanthropy as encompassing a broad range of activities including: service and advocacy as well as financial contributions and contributions of goods. This chapter will also enumerate Church's motivations and intentions behind engaging in Philanthropic work. It will also highlight the various expressions of philanthropy advocated by the Catholic Church in the Archdiocese of Bombay.

Chapter 3: The Role of the Catholic Community of Bombay in Philanthropy

Since the arrival of Christianity in India, Indian Christians have contributed significantly to the country in every possible sphere. The Catholic Community in Bombay which forms the integral part of the Catholic Church in the Archdiocese of Bombay has been proactively involved in a lot of philanthropic endeavours. The Catholic Community has a long and continuous history of providing services, ideas, and shaping the outlook of the society. Thus, this chapter will specifically deal with Catholic life in the city of Bombay with a special focus on the role of the Catholics in politics, in public administration, professions and entrepreneurship, social welfare and justice, Catholic community's response to social issues, etc. It will also study in detail the role of Bombay East Indian Community (the indigenous Catholic community in Bombay), the Bombay Catholic Welfare Organization (1923), Catholic Young Men's Associations (1924), the Bombay Catholic Women's Social Guild (1925), the Bombay Catholic Sabha (1989) as well as several other social wings of the Catholic Church in Philanthropic giving.

Chapter 4: Prominent Catholic Church Philanthropists and Foundations in Bombay in 20th Century

Private giving has always been an intrinsic part of the Indian ethos, and wealthy industrial pioneers have played an important philanthropic role for around 150 years. The Catholic Church in Bombay is able to carry out its philanthropic work due to generosity of many Philanthropists. The Church in Bombay recognizes that their philanthropic initiatives would not have been possible without the contribution of countless others locally as well as globally. This chapter will try to describe the role of the prominent Church philanthropists in Bombay. It will bring to fore the known and unknown philanthropists who contributed towards the construction of social and religious infrastructure of the Catholic Church in the Archdiocese of Bombay. The whole notion of Philanthropic exchange with regard to Church as recipient and the role of the Church as philanthropist will be studied.

Conclusion

This chapter will be a critical assessment of the research. It will critically evaluate the philanthropic works of the Catholic Church in the Archdiocese of Bombay. This chapter will demonstrate credibility, transparency and accountability of the Catholic Church in the Archdiocese of Bombay with regard to its philanthropic activities. It will also highlight different policies, strategies and methods used by the Church in its philanthropic undertakings, where by presenting the Catholic Church in Bombay as a model for the other philanthropic institutions. However, it will also bring to light some of the pitfalls of the Catholic Church with regard to its engagement in the Philanthropic works.

Scope and Limitations of the Study

For a work of this nature it is necessary to delimit the time period and also the spatial aspects of the subject of study. Hence, the area of research is limited to the geographical region of the Archdiocese of Bombay in western India. Ever since its erection in 1637, known as Vicariate Apostolic of Idalcan/Deccan/Bijapur at the time, the Archdiocese of Bombay has had a chequered history. It goes back to the time of Portuguese dominion in Church's mission works in India. The extent of the jurisdictional expansion may be imagined from the fact that until 1948 Karachi (Pakistan), and until 1966 the two present dioceses in Gujarat state namely Ahmedabad and Baroda besides the dioceses of Vasai and Kalyan in the suburbs of Bombay, formed part of the same Archdiocese. Therefore, knowing the vast history of the Archdiocese of Bombay, this study will take into account only the presently existing Catholic Churches and Institutions with its social and religious infrastructure in the Archdiocese of Bombay. It will not focus on the churches and institutions that once belonged to the old Bombay Archdiocese as well as those belonging to the Protestant and other Christian denominations. Presently, the Archdiocesan territory covers civil districts of Mumbai City, Mumbai Suburban, Thane and Raigad. However, the study will only be conducted in the districts of Mumbai City and Mumbai Suburban. The period of study is from 1900-2000 (20^{th} century). This period is selected with a view of presenting the impact of the two world wars as well as the

struggle for the independence of India on the Philanthropic endeavours of the Catholic Church in the Archdiocese of Bombay. The 20th century also saw the emergence of notable indigenous wealth through industrialization and the growth of indigenous industry in India, particularly in Bombay. The literatures, especially publications directly and exclusively dealing with the present topic, are scarce. On the other hand, a serious limit that is so evident is the lack of literature from the native people/Indian scholars.

Owing to the fact that Catholic Church is one of the largest and rapidly growing organizations of the contemporary world as well as its contribution has been enormous, I believe that there is ample scope for further research and incorporation of other data (especially of the districts of Thane and Raigad) to present a more comprehensive account of the Catholic Church Philanthropy in the Archdiocese of Bombay.

Literature Review

There has been considerable scholarship and commentary on the Church, its origins, gradual growth of the various initiatives undertaken by the church in different parts of the world. Historians, Sociologists, Anthropologists, Economists have studied the church from socio-religious, cultural and economic perspectives, pointing out the acumen of the Church, its deep faith in humanity, which is embedded in the philanthropic works it carries out. More recently there has been a considerable volume of scholarship on the Church, emphasizing its origins, its histories and self-representation in various fields.

The book authored by Dr. Neeta M Khandpekar on *Christian Missionaries in Coastal Maharashtra: Encapsuling their Historical, Social, Educational, Medical and Literary Endeavours* (2015) highlights the instrumentality of missionaries in establishing the pioneering Educational, Medical and Social Institutions across Coastal Maharashtra in the 19th century. This book touches upon a majority of Missionary Institutions along coastal Maharashtra (Konkan), including Bombay. While the book focuses on the work done by the missionaries, it lacks in providing details about the contribution made by the

local philanthropists towards establishing the social and religious institutions in the Archdiocese of Bombay in the 20th century. However, the references cited in the book as well as the meticulous presentation of the exhaustive account of Educational, Medical and Religious Missions will be of great help in shaping my research project.

The book entitled, *Christian Mission and Service in Western India: Contribution of Bombay-Poona Jesuit Mission 1914-1962* (2021) by Cornelius Ekka is a significant contribution in this category of Christian studies. It presents a special chapter in the history of Mission in the Western part of India in 20th century. It facilitates our understanding about Catholicism and mission of the Jesuits better. It has adopted a multi-disciplinary perspective which tends to show that Christian Jesuit Mission is not just an agent of Christian expansion, but an agent of service, Social transformation and development, making deep impact on target communities. However, as the title indicates, the topic is limited to one Jesuit Mission, in one area and the time period is about 50 years of the 20th century.

Understanding Philanthropy: Its Meaning and Mission (2008) by Robert L. Payton (one of the founding figures in the field of philanthropic studies) and Michael P. Moody presents a new way of thinking about the meaning and mission of Philanthropy. It makes the case that Philanthropy is essential to democratic Society. Weaving together accessible theoretical explanations with fascinating examples of philanthropic action, this book advances key scholarly debates about Philanthropy and offers practitioners a way of explaining the rationale for their non-profit efforts. The fundamental questions related to Philanthropy are tackled in this book.

The Book edited by Chad M. Bauman and Richard Fox Young on *Constructing Indian Christianities: Culture, Conversion and Caste* (2014) offers insights into the current 'public-square' debates on Indian Christianity. It discusses the myriad histories of Christianity in India, its everyday practice and contestations and the process of its indigenisation. It addresses complex and pertinent themes such as inculturation, Caste-system, and Conversion in Indian Christianity.

The book entitled, *Christianity in India: From Beginnings to the Present* (2010) by Robert E. Frykenberg explores and enhances historical understandings of Christian communities, cultures, and institutions within the Indian world from their beginnings to the present. Christianity in India is profoundly Indian and this book provides a fascinating guide to its unique history and practice. It focuses on trans-cultural interactions within Hindu and Muslim environments which have made Christians in India distinctive. It examines processes by which Christian elements intermingled with indigenous cultures and which resulted in multiple identities, and also left imprints upon various cultures of India.

Sebastian Irudaya Rajan in his book, *Catholics in Bombay: A Historical-demographic study of the Roman Catholic Population in the Archdiocese of Bombay* (1993) studies the trends and patterns of three demographic characteristics- birth, marriage, and death of the Roman Catholic population in the Archdiocese of Bombay. However, this study is confined to the Catholic population in only four parishes- Kurla, Chembur, Mankurd, and Marouli situated in the eastern suburbs of Greater Bombay. This book claims to have engaged in the first demographic study on Roman Catholics in India using the Roman Catholic Parish records of the Archdiocese of Bombay for past 125 years. It reveals that the Roman Catholics are in the final stage of demographic transition with low mortality and fertility.

The book entitled, *The Making of Mumbai: A History of Metropolis and its Catholic Past* (2012) by Msgr. Benny Aguiar brings out the Catholic past of Bombay. It delves into the evolution of the Catholic community in Bombay. It explains when and where the first Churches were built or renovated, and how the transition from one period to another, Portuguese to English to Maratha, led to a decline and then to a revival and formation of a vibrant Catholic Community in Bombay. It encompasses Pre-Portuguese, Portuguese, the Maratha and the British Period. The book talks about Bombay, its history and growth, the Portuguese and British rule that left behind religious, social, cultural and linguistic impact on the citizen of Mumbai.

Augustine Kanjamala, in his book, *The Future of Christian Missions in India: Toward a New Paradigm for the Third Millennium* (2014) highlights that Colonial Missionaries, both Catholic and Protestant, arrived in India with the mandate of converting the pagans because they honestly believed that there is no salvation outside the Church. Looking qualitatively rather than quantitatively, one realises that the Mission in India has been producing positive outcomes. Missionaries dared to challenge numerous social evils. The scientific and liberal English education enlightened and transformed the Indian mindset. Coverts belonging to the upper caste, although small in number, laid the foundation for Indian theology and an inculturated church using Indian genius. A paradigm shift from ecclesio-centric mission (Mission of the Church) to mission Dei (Mission of God) in India offers optimism for the future of Mission in India.

The article published in *Virginia Law Review* by Albert M. Sacks entitled, "*The Role of Philanthropy: An Institutional View"* suggests in broad terms the institutional role that Philanthropy plays in our society. Coperman J. in his article *"The Gift and its Forms of Life in Contemporary India"* published by *Modern Asian Studies,* seeks to interpret some of the many life forms of the gift of *dan* in contemporary India. It focuses in particular on highly public forms of *dan* and modernist modes of philanthropy. The article on *"Rethinking the Twentieth-Century History of Mumbai"* published in *Modern Asian Studies* by Douglas E. Haynes focuses primarily on the dramatic transformations that have been taken place in Bombay over the course of the twentieth century.

The above mentioned Academic studies have described and remarked on various aspects of Catholic Church in Bombay as well as the Church in general. We realise that there has been extensive research done on the Church at large, emphasizing its origins, histories, its socio-cultural life and contribution in various sectors of the society. However, these studies do not directly deal with the aspect of Philanthropy in the Catholic Church in the Archdiocese of Bombay. Published academic works specifically concerned with the Catholic Church Philanthropy in Bombay are limited and rare. For that matter, the philanthropy sector is new and not well organized or extensively researched upon; the data on philanthropic activities is limited. Philanthropy has existed in various forms in all

cultures and civilizations throughout history, yet most people know little about it and its distinctive place in our lives. Therefore this research will try to answer the fundamental questions related to Philanthropy as well as highlight the positive contribution of the Catholic Church Philanthropy in the Archdiocese of Bombay across the 20th Century- something that many in Bombay and many outside often forget, or simply do not know.

Expected Results

- This research will answer the fundamental questions related to Church based Institutional Philanthropy like- What is philanthropy? Why does philanthropy exist? Why do people so often turn to philanthropy? What is the Purpose of Philanthropy, etc.
- This research, with explicit focus on the humanitarian philanthropic works carried out by the Catholic Church in the Archdiocese of Bombay, will try to earn the deserved acceptance, appreciation and recognition of the historic presence and influence of the Christian community among the Indians.
- This study will bring to fore church's rich history and tradition of Philanthropy. It will stress that Christianity (Christian community) is not a foreign religion in India as some may claim, but is part and parcel of Indian history for the last 2,000 years.
- This research will bring to light the fact that the Philanthropic activities of the Catholic Church in the Archdiocese of Bombay in the 20th Century paved a path for many philanthropic foundations and local philanthropists to engage in Philanthropy as well as gave rise to several social and religious infrastructures.
- Finally, this research will fill the gap in academic research, by revealing about the Catholic Church Philanthropy in Bombay and there by arouse interest and curiosity about what is happening in one of the world's most famous institutions- The Catholic Church.

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